Times and Conditions in which Invocation Is Answered

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بسم الله الرحمن الرحيم

In the Name of Allāh, the Beneficent, the Merciful

Indeed, when Allah - may He be Glorified and Exalted - ordained Du'aa (invocation) for his slaves and encouraged them [to do it], and recommended it to them, and promised them the answer to it, out of his bounty and generosity, He prepared for them – in addition to this – virtuous times, virtuous places, and great etiquettes. The slave's portion of acceptance and answering [his invocation] will depend from [how much] he has taken portion from those etiquettes and how much he has fulfilled and paid attention to them.

Among the virtuous times in which the Muslim should be very keen in invoking Allāh, is: **the time before Dawn, and when the last third of the night is left.** Allāh – may He be Glorified and Exalted – says: {**and those who pray and beg Allāh's Pardon in the last hours of the night**} [3:17] and says: {**and in the hours before dawn, they were (found) asking (Allāh) for forgiveness**} [51:18]

And it was reported in a Mutawātir narration (a narration reported by succession of such a large number of narrators, that it is impossible that they could have agreed upon a lie) that the Prophet of Allāh ﷺ said: **"Our Lord, the Blessed and the Exalted, descends every night to the lowest sky. When the latter third of the night is left, He says: Who supplicates to Me so that I may**

answer him? Who asks Me so that I may give to him? Who asks Me for forgiveness so that I may forgive him?[1]"

This great Hadīth proves the nobleness of this time and its greatness with Allāh, and that – due to His perfect goodness and complete kindness [to his slaves] - He, The Exalted, Himself descends at this time to the lowest heaven – (with) an actual descending that befits His Majesty and Might, and that does not resemble the descending of the creation, Glorified and Exalted is He from that. None of the creation can grasp how His descending is, as the nature of His attributes are unknown to the creation just like His nature is unknown to them. And none should indulge in (comprehending) any of Allāh's attributes - not the descending, nor anything else – (along) with distorting, denying, characterizing or likening (Him with His creation).

This Hadīth is also a proof for the virtue of this blessed time, and that it is the best time for invocation, asking [Allāh] for forgiveness, and turning toward Allāh with supplication, and that this supplication is answered during this time.

Shaykh al-Islam ibn Taymiyyah - may Allāh have mercy upon him - said: ***"In the last portion of the night, people have inside their hearts [the feeling of] turning towards [Allāh], seeking nearness [to Allāh], and softness, more than they have in other than this time. And this would be appropriate for His Descending to the lowest***

[1] Saheeh Al Bukhari (1145) (6321) (7494) and Saheeh Muslim (758)

heaven, and His saying: is there any supplicator? Is there any asker?"End of quote[2]

And among the virtuous times in which supplications are answered is **The Hour which is on Friday.**

It was reported in the two Saheehs [Saheeh Al Bukhari and Sahih Muslim] on the authority of Abu Huraira - may Allāh be please with him - that the Messenger of Allāh ﷺ talked about Friday and said: **"There's an hour at which there's no Muslim standing, praying and asking Allāh for something except he will be granted that thing"** And he [the Messenger of Allāh ﷺ] pointed with his hand indicating that this hour is a short period of time.

The people of knowledge have differed, about specifying this hour, and they have reached to almost forty opinions regarding it. Nevertheless, the strongest and closest to proof, amongst them, are two [opinions]:

The first is: That it [the hour] is [the time] between when the imam sits on the minbar until the end of the prayer. The proof of this opinion is the Hadīth narrated by Abu Burda son of Abu Musa Al Ashari, that Abdullah Ibn Omar - may Allāh be please with them - said:

[2] Majmoo' Al Fatawa (130/5 131)

"Did you hear your father narrating anything about the hour of Friday from the Messenger of Allāh? He said: Yes, I heard him saying that he heard from the Messenger of Allāh [these words]: ***It is between the time when the Imam sits down and the end of the prayer****."*

<u>The second is:</u> That it [the hour] is the time from after Asr until sunset, and among the proofs of this opinion [is] what was reported by Ahmad and Ibn Majah in his Sunan from [the narration of] Abdullah ibn Salām - may Allāh be please with him - that he said:

"I said, when the Messenger of Allāh ﷺ was sitting: 'We find in the Book of Allāh (meaning the tawrah) that on Friday there is an hour when no believing slave performs prayer and asks Allāh for anything at that time, but Allāh will fulfill his need. Abdullah said: "The Messenger of Allāh ﷺ pointed to me, saying: "Or some part of an hour" I said: "You have spoken truthfully, or some part of an hour." I said: "What time is that?" He said: "It is the last hours of the day." I said: "It is not prayer time?" He said: "Of course, it is [for that] when a believing slave performs prayer and then sits with no other reason than because prayer is keeping him, he is still in a state of prayer."

Hadīth ibn Hajar said after having narrated the opinions: "*And there's no doubt that the most preferred opinions amongst these mentioned opinions are the narration of Abu Musa and Abdullah ibn Salām*"

Ibn al-Qayyim has preferred - in his book Zaad-ul-Maad - the second opinion which says that it [the hour] is after Asr prayer and cited - as proof - the narration of Abdullah ibn Salam recently mentioned and other narrations reported under the same topic.

And amongst the virtuous times, [is] **The Blessed Month of Ramadan**, particularly, the ten last [days] and more particularly, **The Night of Decree** which is better than a thousand months. It was narrated in Jami' Tirmidhī and other [books], on the authority of Umm ul Mo'mineen Aisha - may Allāh be pleased with her - she said: **"O Messenger of Allāh, what do you think I should say in my supplication, if I realize it's the Night of Decree?" He said: "Say: O Allāh, You are Oft-Pardoning and you love to pardon, so pardon me."**

Also amongst the virtuous times, during which the Muslim should be very keen on making invocation, [is] **The Day of Arafah**, as it is a virtuous day in which supplications are answered, mistakes are forgiven, and sins are expiated. And it was reported in a narration from the Prophet ﷺ that he said: "**The best Du'aa is Du'aa on the day of Arafah, and the best thing that I or the Prophets before me have said is "There is no God worthy of worship except Allāh, alone, without any partner; to Him belongs all the praises and thanks, and He is Able to do all things."**

And amongst the time, during which answering invocation is hoped, [is] **Between the Adhan (call to prayer) and Iqāmahh (final call to prayer)**, for what was reported on the authority of Anas ibn

Malik - may Allāh be pleased with him - that the Messenger of Allāh ﷺ said: **“The supplication made between the Adhān and the Iqāmah is not rejected, so make supplications [at that time].”**

It was also reported from the Prophet ﷺ that the invocation during the call to prayer is not rejected, and this [was mentioned] in what was narrated by Sahl Ibn Sa'd; The Messenger of Allāh ﷺ said: **“Two (supplications) are not rejected, or seldom rejected: Prayer during the call to prayer, and (the prayer) at the time of conflict, when the people grapple with each other.”**

And amongst the times, when a Muslim should be keen on making invocation, is at the end of every prayer, as was narrated in [Sunan] Tirmidhī and other [books] with a good chain, on the authority of Abu Umāmah Al Bāhili - may Allāh be pleased with him - that he said: It was said: **"O Messenger of Allāh, which supplication is most likely to be answered?" He said: "(During) the last part of the night, and at the end of the obligatory prayers"** And he [the Messenger of Allāh] ﷺ enjoined Mu'ādh ibn Jabal to say at the end of every prayer: **(O Allāh, help me in remembering You, being grateful to You, and worshiping You in an excellent manner).** The "end of the prayer" mentioned in this narration and in the narration previously quoted, may be understood as meaning before the salaam or after it. Ibn Al Qayyim said: *“Our shaykh [i.e., Ibn Taymiyyah] regarded it more likely to be before the salaam. I asked him about that and he said: the Dubur (the end) of everything is part of it, like the Dubur (rear end) of an animal.”*

Conditions for the Muslim in which invocation is Answered

A number of virtuous times, during which the answering of invocation is more hoped for than during other [than these times], was previously mentioned, and for that the Muslim - constantly - calls on Allāh in the various hours of day or night, hoping that Allāh accepts from him [his supplications]. However, there are certain times, which were particularized by the Lawgiver with more virtue, hence the acceptance during these is more hoped and the answer is more worthy than other [than these times]. Accordingly, the Muslim should be eager in making Du'aa, such as in the last third of the night, and in the hour which is on Friday, and so on from what was previously mentioned.

Just as there are virtuous times during which the Muslim should be keen in making Du'aa, there are also virtuous situations for the Muslim with which he increases his nearness to Allāh, turning towards Him, with awe, humbleness and humility. Therefore, it is befitting for the Muslim to increase in invocation and magnify [the matter of] supplication during these circumstances. And from these situations, is when he is **In Prayer**; when the slave stands before Allāh in submission, humbleness, humility and in turning to Him in repentance. And, especially in the **State of Sujood** (prostration), by that - when in Sujood - the slave is close to his Lord.

In this condition he should increase in invoking Allāh, asking him and calling on Him secretly, due to the greatness of nearness he is with Allāh Almighty. Muslim has reported in his Saheeh from the narration of Abu Huraira - may Allāh be pleased with him - that the Messenger of Allāh ﷺ said: "**The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).**" And it was (also) reported by Muslim in his Saheeh from Ibn Abbas - may Allāh be pleased with him - that the Prophet ﷺ said: "**Verily, I have been forbidden to recite the Qur'an in the state of bowing and prostration. As for bowing, then glorify the Lord Almighty and exalted is He while doing so, and as for prostrating then be diligent in invocation, for it is "Qamenun - قَمِنٌ" worthy that you be answered.**"

Qamenun - قَمِنٌ ***means worthy and deserving that you be answered.***

And also being eager to supplicate at the very end of the prayer after sending the salat Ibrāhimiyyah[3] upon the Messenger of Allāh ﷺ. For Imam Ahmad, Tirmidhī, Nasa'ī and other narrated from Abdullāh ibn Mas'ood - may Allāh be pleased with him - that he said: I was praying and the Prophet, Abu Bakr, and Umar were there, so when I sat, I started off with praising Allāh, then sending Salāh upon the Prophet ﷺ, then supplication for myself. So the Prophet ﷺ said: **"Ask, your request will be granted, ask, your request will be granted."**

[3] In the Tashahhud after sending salutations upon Prophet Ibraheem

Also, narrated by Tirmidhī and Nasa'ī and others from Fudala ibn Ubayd that he said: The Messenger of Allāh ﷺ heard a man supplicating during the prayer without glorifying Allāh nor sending Salāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said: **"You rushed, O Musalli (person who is praying)."** Then the Messenger of Allāh ﷺ taught them. And the Messenger of Allāh ﷺ heard a man praying; he glorified Allāh and praised Him and sent Salāh upon the Prophet ﷺ. The Messenger of Allāh ﷺ said**: 'Supplicate, you will be answered; ask, and you will be given.**"

And among the conditions in which the Muslim is worthy of acceptance and answering of his supplication is: supplicating while fasting. Al-Baihaqi narrated from the hadeeth of Anas which is raised [as speech of the Messenger of Allāh ﷺ]: **"Three supplications are never rejected; the supplication of a parent, the supplication of a fasting [person], and the supplication of a traveler."** Similarly, when the Muslim is in the state of Ihraam, heading towards the House of his Lord, intending to perform Hajj or Umrah, he is in one of the greatest position of his supplication being answered. Narrated Ibn Majah in his Sunan, and others, with a Hasan chain from Abdullāh Ibn Umar, from the Prophet ﷺ that he said: "**The one who fights in the cause of Allāh, and the pilgrim performing Hajj and 'Umrah are a delegation to Allāh. He invited them, so they responded to Him, and they asked Him so He gives to them."**

The best supplication for the pilgrim is [during] the day of 'Arafah, for it's the day of answering supplications, forgiving the mistakes, easing hardships, and rescuing the distressed persons. And it was proven in a narration from the Prophet ﷺ that he said: "**The best of the supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: None is worthy to be worshipped except Allāh, Alone, without any partner, to Him belongs sovereignty [over all that exists], and to Him belongs the Praise, and He is Able to do all things.**

لاَ إِلَهَ إِلاَّ اللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

As in this blessed day, people are covered by that which covers them from faith and rest, humbleness and humility, which [may] be a reason of acceptance of their invocations and forgiveness of their mistakes. Shaykh Al Islaam ibn Taymiyyah said: ***"It is well-known that the pilgrims - in the afternoon of the day of Arafah - descends upon their hearts from faith, mercy, light, and blessing, what is impossible to describe."***

In Hajj, there are special places at which the Muslim should stand and be keen on supplicating, following the example of the Prophet, as it was reported that he used to stand at these places facing the Qibla and invoke Allāh. And they [the places] are, specifically, six places:

In Arafah, as was previously mentioned, (in Mash'ar-al-Haram) **{Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram.} [2:198]**

It was mentioned in the Hadīth of Jabir - may Allāh be pleased with him - about the description of the Pilgrimage of the Prophet ﷺ that: he rode Al-Qaswa'(his she-camel) until he came to Al-Mash'ar Al-Haram. So he faced Al Qiblah, invoked Him [Allāh], magnified Him, and proclaimed that He is the only One worthy of worship. Then he remained standing until it had become quite bright, then he moved on before the sun rose. And also on Safa and Marwa, from what was reported in Sahih Muslim, in the previously cited Hadīth of Jabir - may Allāh be pleased with him - that the Prophet ﷺ: When he [the Prophet] would stand on Safa he would magnify Allāh three times [by saying Allāh Akbar] and would say: **"None is worthy to be worshipped except Allāh, Alone, without any partner. To Him belongs sovereignty [over all that exists], and to Him belongs the Praise, and He is Able to do all things. He fulfilled His promise, granted victory to His slave, and defeated the Confederates alone."**

لاَ إِلَهَ إِلاَّ اللهُ، وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهْوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ، صَدَقَ اللهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الأَحْزَابَ وَحْدَهُ

Then he supplicated in between, and said this three times, until he came to Marwa, and he did on Marwa what he did on Safa. And also after stoning the two Jamras, the smallest and the middle, for what has been reported in Saheeh Al Bukhari that Abdullah Ibn Omar - may Allāh be pleased with him - ***used to stone al-Jamrat ud-Duniya with seven small pebbles, and would recite Takbir when throwing each pebble. Then he would go ahead until he reached the bottom of the valley, where he would stand for quite a long time facing the direction of the Qiblah, and raising his hands, while supplicating Allāh. Then he would go and stone the middle jamra. He would then turn to the left of the bottom of the valley, stand there for quite long time facing the Qiblah and supplicating Allāh with his hands raised, and stand for quite long time. Then he would stone Jamrat-ul Aqabah, from the bottom of the valley without standing in it, then he left and said 'I saw the Prophet ﷺ doing like this.'***

So, these are six places in which it was reported that the Prophet ﷺ used to be eager to make Du'aa and raise his hands. And generally, supplication has a great status in Hajj, prayer and fasting, and rather, it has a tremendously high status in all worship, rather it is the soul of the worship and its core.

We ask Allāh to make this a benefit for us and for you,